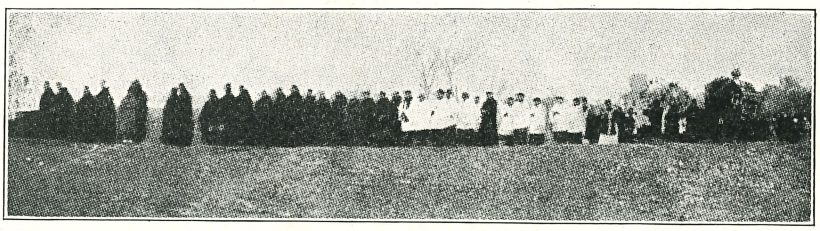
# The MEDICAL MISSIONARY

*Funeral procession of Dr. Anna Roggen in Hungkialou, China*



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# A LONG LIFE IN A SHORT TIME

*By* Dr. Anna Dengel

IN OCTOBER, 1928, Dr. Anna Roggen, a young woman doctor from the Medical Mission Institute of Würzburg, Germany, made a little detour on her way to Springfield, Ill., to visit the Medical Mission House in Washington, D. C. Dr. Roggen being full of youthful vigor, enthusiasm and zeal—both missionary and scientific, we congratulated the Tsinanfu Mission to whom she so wholeheartedly wished to give her services. We little thought that within less than four months this promising life would be cut short. The news of her death on January 16, 1929, cabled from St. Joseph's Hospital, Tsinanfu, filled all those who knew her with a feeling of sadness and a loss that seemed all the greater—as she had spent so many years in strenuous, assiduous and costly professional preparation—had steeled her character through a series of hard trials—had asked of her aged parents the sacrifice of her comforting presence and was herself so eager to be of service in the missionary vineyard. "God's ways are not our ways." After 38 days of work in China her book of life was closed. Reading it, however, we are comforted in our disappointment and convinced that she lived a long life in a short time and that she will live on as an inspiration and an example for generations to come.

Dr. Roggen was born on November 3, 1897, in the old imperial city of Aix, where she spent the first ten years of her life happily with her parents, brother and sister. In 1908, when her family moved to Cologne she went to the Ursuline College. She says that at this time her interest in Missions awakened, chiefly through Mission literature and meeting of Missionaries. During her college years she began to realize that the study of medicine would satisfy her aspirations the most. Exactly how she could combine this with her missionary ideal was not quite clear to her then. In 1917 she entered the Medical school at Bonn. In 1918 she was attacked by influenza complicated by a suppurative pleurisy which compelled her to stay five months in the Julius Hospital at Würzburg before she could resume her studies.

Her desire to put her profession in the service of God as a missionary had never left her and when Rt. Rev. Monsignor Becker's pamphlet on Medical Missions fell into her hands she expressed her feelings by saying "How delighted I was to see that I was not alone in my plans."

On December 20, 1922, having then passed her state examinations and obtained her doctor's degree, she wrote to Dr. Becker: "I want to put all my powers, all my capabilities in the service of Medical Missions. That I look on this work from an ideal view point and that I do not expect an earthly reward seems a matter of course to me; also I have no doubt whatsoever that I will always remain in the service of the Missions." This sounds like a firm and unshakable life program. To remain faithful to it, however, was not made easy for her.

During the first months of her stay at Würzburg, she was offered a Mission post in Japan. It seemed that the dream of her youth would soon be realized, when all of a sudden the news came that the Medical Mission project was definitely abandoned, partly on account of financial difficulties, partly on account of disappointing experiences with a doctor whom the Mission had temporarily engaged. The disappointment was great but her resolve was not shaken.

Soon afterwards she was asked to go to the Indian Mission Santarem on the Amazonas in Northern Brazil. On September 15, 1924, she writes: "I can hardly imagine a more ideal field of labor. I hope that my expectations will be fulfilled. But even if that should not be the case, I am not worried as everything is for God. I have great confidence that He will lead us to our goal." The better to prepare herself, she took a course in tropical medicine at the Institute of Tropical Medicine in Hamburg. In February, 1925, she left for Brazil. The first six months the work proceeded happily and smoothly. Then a sudden change occurred with the appointment of a new State Officer of Health who insisted on a Brazilian State examination in the Portuguese language. Dr. Roggen went to great trouble to comply with the new regulations but conditions were made impossible. This led Dr. Becker to ask the Bishop to release Dr. Roggen for work in another field vouching, however, for Dr. Roggen's willingness to return if conditions should become favorable.

Disappointed and heavy of heart, Dr. Roggen returned to Europe in March, 1927. Yet her courage, her spirit of sacrifice and her determination to persevere were not weakened. A messenger of Christ must be able to bear crosses and adversities if he or she wishes to be successful. After a short rest on the beautiful banks of the Rhine, Dr. Roggen returned to the Julius Hospital to get more practice in surgery. The fortitude and perseverance which she had displayed in her trials found their reward. Very soon no less than six missions were anxious to secure her services. Rev. Joseph Straub, just then on a visit to Europe, succeeded in winning her for St. Joseph's Hospital in Tsinanfu, China. This hospital had been recently built and staffed by the Franciscan Sisters of St. John's Hospital, of Springfield, Ill. On August 19, 1928, the Medical Mission Institute celebrated for her the customary farewell to departing missionaries. She delayed the actual departure for a few weeks so as to be able to be present at the ordination of her only brother—a Jesuit. At the end of September she left for the United States. The following are a few extracts from a letter

which she wrote to Dr. Becker from Springfield, Ill., on October 14, where she stayed for a short time to become acquainted with the Franciscan Sisters with whom she was to share her lot: "Having reached my first goal, I will tell you how I fared. The sea trip was beautiful. For two days, however, we were in such a hurricane that all passengers were forbidden to go on deck. The dining room was practically empty. In spite of their cleverness the waiters could not carry anything fluid. As I escaped seasickness entirely, I arrived very much rested in New York. There I had half an hour's anxiety as the Immigration Officer was not quite satisfied with my visa. He addressed me with a few gurgling, coughing sounds and asked me if I understood him, which I could only answer in the negative. He said, 'What do you want in China if you don't understand Chinese?' I told him then if he could learn it, so could I. Finally, a paper with 'Call' was pinned on me and I could land if someone would meet me and stand security for me. Within half an hour three parties called for me. When all the business was accomplished, we went to New York where we heard Mass at 12.45 at St. Patrick's Cathedral.

DR. ANNA ROGGEN

"Travelling is extremely expensive here but also comfortable. As a Medical Missionary I obtained a clergy ticket at half rates. Being permitted to choose my route, I gave up the northern line past Niagara Falls to be able to visit Dr. Dengel in Washington, D. C. There I saw and heard many beautiful things. Washington is the most beautiful American city. In Washington I met accidentally a German Franciscan Father who is also going to China. It would be pleasant to go on the same boat but he leaves on October 26, and they will not let me go so soon.*

"In Chicago I was met by two Sisters. I saw things in a great hurry but it gave me an idea all the same. I like the Americans. The German language, however, is very 'mixed' here."

On December 2, 1928, Dr. Roggen wrote to the Medical Mission Institute: "The day before yesterday I arrived in Chinaland and have already a little conception of it. Two Sisters from Tsinanfu were here to meet me. The day after tomorrow we take a steamer for two days and then a ten hours' train ride will bring us to our goal. I am staying in the Sacred Heart Hospital, one of the big hospitals maintained by the well-known Lo Pa Hong. Yesterday I was shown the St. Joseph's hospice, which is only for the poor Chinese and which is situated in Chinatown. It is an immense complex of buildings for the sick, orphans, old people, the insane, etc. The most surprising of all is the Crèche, where the little beings picked up in the streets are welcomed. Last night eight were brought in, ranging in age from a few days to a few weeks. Eighty-six were together in one room. Most of them were in an indescribable state; some covered with abcesses, others had thick pus oozing from their eyes. One had an eye knocked out. Others again are bruised all over—simply terrible sights. Most of them come dying; many parents bring them because they can't pay for a coffin. Many also recover and are brought up. It sounds incredible that only 19 Sisters (14 Chinese and 5 French) manage the whole institution of 16,000 people. That would be some field for a Mission Doctor! A Chinese doctor who studied in France, but who is not a Catholic is engaged there. When I asked if Lo Pa Hong only engages Chinese doctors, I was told that he could not pay much of a salary.

"In the polyclinic and for the poor of the Sacred Heart Hospital there is also a non-Christian Chinese doctor. I recommended the Medical Mission Institute. I was invited to stay right here, but Tsinanfu would protest. Really, I can not imagine that Mission doctors can be more urgently needed anywhere than here. You probably think this greenhorn who hardly reached the country already makes such assertions! When one sees the splendid hospitals of the Protestants, having their own doctors, and the mass of Chinese population moving about in the streets at all hours of the day, one can not doubt the need.

"I also visited the General Hospital of Shanghai. It belongs to foreigners and does not admit any Chinese. It is as well equipped as any hospital can be. There are also Catholic Sisters there but no Chinese. As we returned, there was wild shooting in the street. I thought that we were among soldiers and bandits. But they were worshippers of the Moon, shooting at their deity. My neighbor in the hospital is a rich Chinese woman, who stands every day for hours in the corridor to pray to her Buddha. Her nurse told me that for

* Rev. Beda Mantel, O.F.M., a young Bavarian Missionary, who also died within the year.

the last three years she lived on vegetables and bread to atone for her mother who drinks too much wine. She, herself, is here to be cured of the opium habit. Every day she smokes several pipes. Poor people! I hope that I will like China and that I can soon start work."

After a stormy voyage of 30 hours Dr. Roggen and her companions reached Tsingtau, where they were hospitably received by the Franciscan Missionaries of Mary. "Tsingtau," writes Dr. Roggen, "is a nice, German-looking town. I called on the Procurator of the Society of the Divine Word. In all the carriages, which are built in the style of our fourth class compartments, there were Chinese and Japanese soldiers for the protection of the train. At every station, and we stopped at least 20 times, there were soldiers. One is afraid here of companies of bandits who make all villages unsafe. It is a real Chinese medley."

At last on December 7, the final destination was reached. The festive reception in Tsinanfu took Dr. Roggen completely by surprise. A number of priests and sisters were at the station. "In a long procession of 12 rickshahs," says Dr. Roggen, "we proceeded to the hospital which was decorated with flags, wreaths, and beautiful lanterns. At the gate we were met by 12 girls carrying Chinese lanterns. They led us to the Chapel where there was an address and Benediction of the Most Blessed Sacrament."

At the banquet which followed the Very Rev. D. Herkenrath, O.F.M., Vicar General of the Vicariate Apostolic of Northern Shantung, addressed words of welcome to the newly arrived and novel missionary. The following are a few abstracts: "Your arrival not only fills a gap in our mission work but above all strengthens and enlivens our faith in Christian idealism. We see that in the home country there is still the old faith, the old spirit of sacrifice. This gives us new courage in the old struggle, new strength for energetic endeavor and new joy in bitter toil."

Our Lord said to His Disciples: "Go into the whole world and teach all nations and baptize them in the Name of the Father and of the Son and of the Holy Ghost and teach them what I commanded you." "This would all be dry theory and dead letters if we would leave it at that. We must do more, we must spread a living practical faith, a faith that shows itself in the love of God and our neighbor. We must first do what we preach, we must first convert into practice these two great commands. We must show the pagans by deeds that our religion comes from God. We must make them feel on their own bodies the truth and beauty of Christianity. To explain dogmas and to prove them, to set up moral principles and to insist on their observation, leave the heart cold. But to offer the fruits of these doctrines is what touches the heart, even that of the materialistic Chinaman. Just as we conclude the existence of a Creator from seeing trees, shrubs and stars, animals and men, and the whole Universe, so the pagan judges about a religion that produces such beautiful fruits of Charity. First, the material needs of the poor and forsaken must be looked after, then they will find the religion which prompts this service."

For a long time we have been looking forward to this method of the spread of the Faith, but both professional workers and means were lacking. Then the Franciscan Sisters from Springfield, Ill., volunteered. Encouraged by the far visioned Father Straub, the hospital was founded and today, after three years, we see by the 114,000 patients who came through our doors, the many baptisms and the respect shown to us by people of all stations in life, that it is a work of God and that the blessing of God is radiating over the people who sit in darkness and the shadow of death.

"Up to now a doctor was missing in our hospital. Was it an accident or God's Providence that Rev. Father Straub and Msgr. Becker met? This meeting led to negotiations of which we now see the happy results.

"It is well known what Msgr. Becker and his faithful band have already accomplished. In several countries the Apostles of Würzburg are working already for the spiritual and bodily welfare of the people. Truly an invention of a real Christian and Catholic soul. This is love, practical love, which we should preach. This is love which touches hearts and converts people. . . . We hope that the members of the Medical Mission Institute will, side by side with the priests and sisters, penetrate into the furthest ends of pagandom.

"You, dear Dr. Roggen, are the first to have had the courage to come to us, to leave the comforts of home and to give up an honorable career in your own land to put your profession without asking for an earthly reward in the service of charity. We understand your sacrifice, your ideals and value them. We appreciate your knowledge and your profession and have confidence in you; we are one with you, as you are one with us; we will look after you, as you will look after us; we will suffer together, work together, rejoice together; we have the *One* great aim. In this sense, I welcome you most heartily dear doctor, in the name of the priests and sisters, in the name of the whole Vicariate."

The first news from the new field of labor were cheerful. On December 17, 1928, Dr. Roggen writes to Msgr. Becker: "I am now ten days here and my impressions of my work and everything connected with it, have been good so far. St. Joseph's Hospital is a beautiful building and well equipped. It has a real operating room which I properly inaugurated. There is no lack of hospitals here, there is a Japanese hospital, an American Protestant Mission hospital, a number of little Chinese ones, and a small clinic, owned

by a German doctor. But only in our hospital patients are admitted and treated free of charge. Then there are many to be treated who belong to the Mission, for in the vicinity of the city is the Seminary, a school for catechists, and schools for girls. The neighboring Mission of the Divine Word also sends their sick here. You can judge from this that there is no lack of work. The city is occupied by Japanese troops. One sees so many soldiers and one hears a great deal about their heroic deeds. We have a number of victims lying in the hospital. One, whose house was set on fire by the bandits, is severely burned. I had hardly unpacked my instruments, when a young man, who was shot in the abdomen, was brought in. An immediate laparotomy showed four shots through the small intestine. I did the best I could for him and today, after four days, he seems to be getting on fairly well. I still doubt, however, if he will pull through. In any case, I have not 'lost face' as he lived that long. When such a difficult case succeeds one gets a 'big face' which would be a great asset in the beginning. There are only a few Sisters here, but they are well-trained in nursing, anaesthesia, etc., also Chinese boys and girls who help. There is a small dispensary in an old building next door. About 50 people go there every day, mostly for minor injuries, skin and eye diseases. Once orders are given, the Chinese personnel carries them out very nicely, otherwise one could not manage such big numbers.

DR. ROGGEN IN BRAZIL

"Much is expected of me here. I hope that nobody will be disappointed. The trouble is that there is so much specialist's work: eyes, nose, skin! One should know everything. But first of all the language. That is really not easy. And it seems so stupid if one is always obliged to have an interpreter. I enclose my writing card. It is good that you do not understand what Lua-daifu * means, otherwise you would laugh at me."

The next communication was the cable news of her death. Rev. P. Meyer, O.F.M., Rector of Tsinanfu, wrote on January 14 to Dr. Roggen's father: "It is my sad duty to announce to you and to your family the death of your dear daughter after an illness of three days, a severe attack of influenza with pneumonia. As a doctor she is an irreparable loss to us. How many she has helped in the short time which Our Lord gave her here! She performed several operations, some very difficult ones with the best results. She has saved the life of several poor Chinese people. She really was a very capable doctor. The modesty and kindness of your dear daughter has won the hearts of all. Her death is sincerely regretted by all. As pastor here I gave her the Last Sacraments. She died a good and happy death. At 8 o'clock p. m. she received once more with great devotion Holy Viaticum. "My Jesus come to me, how I long for Thee," was one of her last prayers. She asked me to greet her parents, brother, and sister, especially her mother. At 8.30 she died calmly and quite resigned surrounded by the priests and sisters who prayed for her. Your daughter has become dear to us all, therefore, our sorrow is great. The thought that Our Lord found her too good for this world of ours consoles us and we bow before His Will. In our cemetery where there are already many missionaries, our dear doctor will rest, awaiting the resurrection. Her early death of sacrifice (she spoke so much of sacrifice in her last hours) will bring God's richest blessing on you and our Mission."

In a later letter Father Meyer says: "We miss our good capable doctor. The hospital seems so empty without her. All the priests offered up the Holy Sacrifice for her. We and the Sisters are convinced that such a good, modest, capable doctor can not be replaced. Be sure that your daughter is not resting among strangers here. In true Franciscan love we have entered her in our death register and we will always remember her in our prayers and sacrifices."

Rt. Rev. D. Herkenrath, O.F.M., Vicar Apostolic wrote to the Director of the Medical Mission Institute on January 20, 1929, from Tsinanfu: "It is both a sad task and a pleasant duty to write this letter to you. I would like to send you and the Medical Mission Institute a word of thanks and consolation. With what eagerness and joy we expected Dr. Roggen, you must have gathered from the simple but hearty reception given to her

* The Chinese name given to Dr. Roggen means: Net of good deeds and aromatic herbs.

upon her arrival. Our hopes were far surpassed. She was successful in the most difficult operations. But Our Lord left her only with us for 38 days and all our joy was gone. On Monday, January the seventh, she took a walk. On her return she felt a chill but thought it was only a little cold and continued her work until the tenth, saying, 'such a little thing we can cure by work.' On Tuesday and Wednesday she even had big operations. Thursday at noon she suddenly felt exhausted and went to bed. The thermometer showed over 104°. She herself diagnosed double puenmonia and prescribed for herself. Although she, herself, thought that she would recover, the Sisters took her illness very seriously and stormed Heaven with prayers. The priests said Mass for her. On Friday the fever rose and she seemed to suffer very much. Although she did not want a doctor, as they could not do much, we called two German doctors and a Japanese one. All diagnosed double pneumonia and gave no hope of her recovery. Then we could not leave her in doubt any longer about her condition and the Father Rector asked her if she wanted to take his medicine. Smiling, she said: 'Your medicine?' 'The Medicine of the Church,' the priest said. 'I must die, then?' she asked. The Father Rector said: 'Only God knows that, but your illness is very serious.' 'Oh, then please give me the last Sacraments,' she asked. And she received them with a calmness and devotion which were truly edifying and touching. 'What a pity I must die, I would have liked to help you and the Mission,' she said a little later. But she showed neither trouble nor fear and made ejaculations all day. To the doctor who forbade all exertion she said: 'First the soul.' On Sunday she suffered very much; it was already the struggle between life and death. During Mass, which was said for her in the Chapel, one could see how she followed the Elevation from a distance and she seemed to have made the Sacrifice of her life then. The doctors did all they could, artificial respiration, etc. Only a small part of the lung was still active. On Sunday, January 13, the temperature came down and with it the last hope to save her life. The whole day she was calm. All strength had left her but she remained fully conscious. At 7.30 in the evening the Father Rector asked her if she wanted Holy Viaticum. 'If it is still possible,' she said, 'oh then yes.' And with the little breath left, she repeated the whole Confiteor and then the beautiful prayer, 'Dear Jesus come to me, how I long for Thee.' It was touching. Then about half an hour later her head suddenly sank, she had passed away. It was 8.30 p. m. The body looked beautiful and calm like an angel; it was transported to Hungkialou where she was buried in the cemetery of the Missionaries. The Sisters, 20 priests, the seminarians, representatives of the German Government and many Christians accompanied the remains. R. I. P.

"Dear Rev. Father Director, when Dr. Roggen died, everybody in the hospital burst out crying, and in the cemetery even non-Christians were moved and cried at her grave. There is general mourning in the Vicariate. I must confess never to have experienced anything like it in all my life. Only 38 days in China and such a popularity with the Chinese and foreigners. It is true what the Father Rector said at her grave: 'She was simple and innocent as a child, virtuous and devout like a nun, energetic and capable like a man in her profession.' We can not describe her any better. Really, she felt one with us, she was like a child of the house. Everything was good enough for her; she played with the orphans and joked with the Chinese. She knelt with the same simplicity and piety in the Church. She let everybody go to the altar rail first and made room for every Chinaman. Often and long she was to be found in the Church. And when she was at work she was there fully and entirely. Apart from the many minor and also some major operations, she treated every day from 50 to 70 out-patients. With thorough knowledge and energetic touch and an eye for what is practical she treated the sick and her calmness and her self-confidence in the operating room were surprising. One could not recognize her as the simple child-like person. We looked forward to a splendid future for the good of our Mission. Then, in the midst of our joy, came the terrible blow. We must be resigned to God's Holy Will and see what we can do next. But it is not easy. One can find capable people but are they also simple and pious? Pious people there also are; but are they capable? Dr. Roggen combined both in one person and that constituted her worth and popularity."

To the sorrow in the Mission corresponded the echo at home. The parents had a Solemn Requiem Mass celebrated at the Church of the Assumption at Cologne, and another was said by Rt. Rev. Msgr. Becker at the Medical Mission Institute at Wurzburg, at which Bishop Mathias Ehrenfried, the members of the Institute and friends of the deceased were present. After the Mass an assembly was held at which Dr. Becker gave a short review of Dr. Roggen's life as sketched in the first part of this article. Then Dr. Förster, professor of the University of Wurzburg, who is also Medical Director of the Institute, said: "Dr. Roggen was my patient during the influenza epidemic in 1918; after that I did not see or hear about her till 1922 in Aix when she was the first to offer herself for the Medical Mission. I must honestly say that I did not quite like that the first volunteer should be a woman; for Medical Missions seemed something to me which could not be done by women. Today I beg to make amends to her. If we consider the developments in her case, then we men must say, that if we do what this woman has done, if, my young friends, we do our share in the field as she has led the way, then our Institute is secure for all times. I need not say that at this moment there are tears in the eyes of everyone present. But in spite of this great sorrow, a feeling of joy must also be ours to know that she belongs to our Institute, and that this beautiful soul is today through her prayer and solicitude a source of strength as we could not imagine it any better although she can no longer work among us through deeds. In the history of the Institute it will always be mentioned that she was the first who joined us, the first of us to do active Medical Missionary work, the first to convert words into deeds and the first also who gave her life for our cause. We must learn from her and follow in her footsteps."

Bishop Ehrenfried was the last to speak. "As long as we have Missionaries," he said, "we will have a history of suffering. These men and women go out to spread the Faith and to do works of charity. They make sacrifices of the most varied kind and not rarely does it happen that their life is shorter than if they had remained at home. Our Medical Mission Institute is part of the great Mission idea. Every Mission Doctor, man or woman, who goes to the field must make many sacrifices and be prepared to lay down his life perhaps earlier than he or she would normally and perhaps one or the other of them will even be a martyr. Therefore, let us not be overcome by sadness. It has always been said that the blood of martyrs is the seed of Christians, let us look on Dr. Roggen's death in this light. We will have more demands for admissions to the Medical Mission Institute. The beautiful example and the wonderful spirit of sacrifice show that there is question of something great, something elevated. Therefore, let us take away from this demonstration the Apostolic idea of sacrifice."

In conclusion of this brief sketch Father Simon's words seem fitting. Father Simon, O.F.M., from Tsinanfu ends his description of the funeral by saying: "We ask ourselves: Was her work in vain? Were her studies in vain? Her farewell to father, mother, sister and brother in vain? They were not in vain. Anybody who died like this heroine of faith, has not labored in vain. She gave her young life and soul to Him, Who went through Galilee doing good, laying hands on the sick and healing them. Dying she greeted Him with the old communion hymn familiar to every German Catholic child: Jesus, Jesus, come to me, how I long for Thee. It was the nuptial hymn of a great soul, a missionary, a heroine of faith and charity."

# THE SOCIETY AT HOME AND ABROAD

SEPTEMBER 30 marked another stage in our history. On this day, the fourth anniversary of the establishment of the Society, the original four members renewed their solemn promise and mission oath for another three years. According to our constitutions, the members make their promises for two terms of three years each, before binding themselves for life. We have received as yet no account of this first ceremony of renewal from the three members in India, namely, Dr. Joanna Lyons, Sister Mary Laetitia and Sister Agnes Marie. In Washington, V. Rev. Michael Mathis, C.S.C., assisted by Rev. John Delauney, C.S.C., presided at the ceremony when Dr. Anna Dengel made her renewal.

Rev. John Delauney, addressing the community, said that the ceremony although simple in its surroundings and its ritual, was attended by a great solemnity on account of its consequences. He said that like the first apostles, we should be animated with their threefold spirit: that of charity, zeal for souls, and generosity. He pointed out that souls were won, not merely by modern equipment and professional ability which are necessary nowadays but that in the work of the medical missionary these must be accompanied by a spirit of prayer and self-oblation in order to bear fruit.

After the address a candidate, Miss Christine Riethmuller, from St. Louis, Mo., received the garb of the Society and was given the name, Sister Mary Christine.

On the Feast of the Little Flower, we welcomed two new candidates.

At present our house harbors 14 medical missionaries all of whom are busily engaged in studies and various other duties.

The newcomers were introduced into the beauties of ascetical theology by Rev. William Havey, C.S.C., and the whole corps of candidates are privileged in having V. Rev. M. Mathis, C.S.C., and Rev. John Delauney, C.S.C., as professors, who are helping them to obtain a deeper knowledge of the Gospel and the catechism necessary for missionaries. Mission Science, an amplified instruction of the Paladin series, published by the Students' Mission Crusade, is given by Dr. Dengel. Hindustani and Bengali are taught by Dr. Biron Bonnerjea.

This term will be the last one at home for some of our missionaries. If nothing unforeseen happens, four will leave for India early in 1930.

Well may some of our friends say, "How do they do it—preparing them, equipping them, sending them, maintaining the mission?" The answer is that we ourselves do not know, but we do know that if we started calculating and worrying because we can not see our way clear, we would never achieve anything. Nevertheless, our readers can realize that every check toward the above items produces a broad smile which is accompanied by a sincere "Deo Gratias!"

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The month of the Holy Souls approaching, it naturally occurred to us to go over the list of our deceased friends and benefactors. Considering that our Society is only four years old, their number is surprisingly high. The last notice we received was sent to us anonymously from California announcing the death of a young mother, whom the sender must have known to be one of our subscribers. We were very thankful for this kind act as one of the few ways of proving our gratitude to all our co-workers is to pray for them in life, and specially after their death.

### "DO IT WITH PRAYERS AND DEEDS"

November is the month of thanksgiving. On the very first day we celebrate the Feast of All Saints and rejoice at the Communion of Saints of the Church triumphant, suffering and militant. Is it not the greatest privilege of all, worthy of unending gratitude, to belong to this communion? Millions of pagans at home and in far lands are so blinded that they do not even realize what they are missing, they rather cling to false gods of their own or their ancestors making and live and die without fulfilling their destiny to serve and love the one true God. Living, more or less, always in Christian surroundings, it may not strike one so forcibly perhaps what that bond of the Communion of Saints really means. Living in a non-Christian country, the privilege of belonging to it stands out more clearly and therefore gratitude for it comes more spontaneously.

The Missionary spirit of anybody will be in proportion to the realization of the gift of faith. If we do not value it very much, if we are not convinced of its all-surpassing importance, that it is the greatest good that we can bring to anyone, that it is worth all sacrifices, we can not expect to have a great desire to spread it far and near, in our immediate surroundings or in countries beyond the seas. A lively faith produces missionary zeal and a lively faith produces gratitude for this greatest of gifts.

Health is usually considered the second greatest gift. Most people only begin to value it when they have lost it. In our day and age in countries of Western civilization it is easy so to say to be healthy, people are enlightened, elaborate arrangements are made for prevention of disease and medical aid is available. There are openly discussed problems of the high cost of medical care but with it all the majority of people are able to procure it when needed.

In the Orient matters are very different. A little idea of this may be had from a statement which appeared some time ago in the *Bombay Examiner* that in the great City of Bombay where there are comparatively many doctors and well-equipped hospitals only 15 percent of the people are attended by a doctor in their last illness. In Kashmir and Northern India the writer has seen many cases of heart disease, anemia, tuberculosis, malaria, cancer, etc., without any treatment or care whatsoever. From other Mission fields one hears similar accounts. This is merely mentioned to bring out the contrast between here and there.

To enjoy good health or to receive proper care in order to regain it or to be able to obtain relief at least when suffering, these are things that claim our gratitude.

A thought for those who have lost their health and who perhaps have been invalids for years: Suppose they were at the same time deprived of their Faith, what a source of consolation and strength would be lost to them? And yet in non-Christian countries there are countless human beings deprived of both.

Gratitude can be expressed in sentiments and words and "Say it with flowers," *"Do it with prayers and deeds"* is the motto and purpose of our League of Gratitude which was approved two years ago by His Grace Most Rev. Michael J. Curley, Archbishop of Baltimore. Members pledge themselves to thank God for the gifts of Faith and Health and to help in some way, spiritual or financial or both to bring the same gifts of Faith and Health which we enjoy to others who are deprived of them. The various Branches of the League are mentioned elsewhere in this issue.


# THE MEDICAL MISSIONARY

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# THE RED CROSS ROLL CALL

TO contribute our share to encourage people to answer the annual roll call of the Red Cross we feel that we can not do better than give our readers a brief extract of an address given by His Grace Most Rev. Michael J. Curley, Archbishop of Baltimore, on April 23, 1929, at a luncheon for the Red Cross Delegates at the Willard Hotel, Washington, D. C. Following is a brief extract taken from His Grace's address as appeared in the June, 1929, issue of *The American Journal of Nursing*.

"I plead today for an extension of our Red Cross membership until we can call a roll of every adult American. I would like to see the children listed in the organization by their parents. This plea I make not altogether because of the consequent added power and working efficacy of the enlarged organization. I plead for it because of the spiritual reaction I visualize in our millions of contributing members. This great nation, great in its wealth, its economic power, its universal influence, must retain its own soul, its spiritual life, its otherworld ideals on a high plane in order to save itself from the brutalizing force of pyramiding money and mordant materialization that tend to blight a nation's spirit.

"Red Cross work done from the high motive of love of our suffering fellowman in God, done in an atmosphere redolent of the sweet charity of Christ, will fill the outstretched hand in time of national need, will dry the tears of widows and orphans, will shelter the homeless, will bring surcease to the sufferings of multitudes and at the same time will ennoble our beloved Republic's soul."

## LEAGUE OF GRATITUDE

THE keynote of the League of Gratitude as its name implies is gratitude, a real and profound sense of gratitude for the gifts of Faith and Health with which God has blessed us and which prompts us to bring these gifts to the inhabitants of Mission Countries, who are the victims of disease and much suffering.

Members pledge themselves:

1. To offer thanks to God frequently for the gifts of Faith and Health and ask His blessing on the Medical Mission Apostolate.

2. To contribute towards this Apostolate through one of the Branches listed below:

**Eucharistic Branch:** To which belong Bishops and Priests who promise one or more Masses annually for the Medical Missionaries and members of the League.

**Our Lady's Branch:** Including Religious Brothers and Sisters who offer prayers for the Medical Missionaries and the members of the League.

**St. Joseph's Branch:** Those who contribute $500.00 or more to the works of the Society.

**St. Luke's Branch:** Those who contribute $100.00 to the same object, either in one donation or covering a period of years.

**St. Anthony's Branch:** Those who contribute $50.00 in one donation or covering a period of years.

**Little Flower Branch:** Those who contribute annually $1.00 or more to the works of the Society.

**Junior Branch:** Those students who contribute 10 cents.

In addition to the Masses and Prayers of the Members of the League, benefactors are remembered daily at Holy Communion and in all the prayers and works of the Medical Missionaries.

*He who soweth in blessings shall also reap of blessings. Everyone as he has determined in his heart, not with sadness or of necessity, for God loveth a cheerful giver.* (St. Paul, Lesson 2, Cor. 9 C.)

With ecclesiastical approbation.

CATHOLIC MEDICAL MISSION HOUSE,

Box 4405, Brookland,

Washington, D. C.

Please enroll me in..... branch of the League of Gratitude in thanksgiving for the Gifts of Faith and Health.

Name and Address.....